be limited neither by formlessness nor by form,. neither by unity nor by multiplicity, neither by immobile status nor by dynamic mobility. If it manifests form, form cannot limit it; if it manifests. multiplicity, multiplicity cannot divide it; if it manifests motion and becoming, motion cannot perturb nor becoming change it: it cannot be limited any more than it can be exhausted by self-creation. Even material things have this superiority to their manifestation; earth is not limited by the vessels made from it, nor air by the winds that move in it, nor the sea by the waves that rise on its surface. This impression of limitation belongs only to the mind and sense which see the finite as if it were an independent entity separating itself from the Infinite or something cut out of it by limitation: it is this impression that is illusory, but neither the infinite nor the finite is an illusion; for neither exists by the impressions of the sense or the mind, they depend for their existence on the Absolute.

The Absolute is in itself indefinable by reason,. ineffable to the speech; it has to be approached through experience. It can be approached through an absolute negation of existence, as if it

were itself
a supreme Non-Existence, a mysterious infinite
Nihil. It can be approached through an absolute-
affirmation of all the fundamentals of our own
existence, through an absolute of Light and
Knowledge, through an absolute of Love or Beauty,
through an absolute of Force, through an absolute-